



Yagnopaveetham Paramam Pavithram

यज्ञोपवीतम् परमम् पवित्रम्

(Concept – Significance – Technicalities - FAQ of Yagnopaveetha)



➡ WHAT IS YAGNOPAVEETHAM?

Yagnopaveetham is a triple stranded sacrificial filament joined by a knot called Brahmagranthi that is worn by those who are initiated into the Gayathri recital (UpaNayana).

Yagna means sacred ritual and Upaveetham means a covering. Yagnopaveetham means a sacred covering on the body without which a Yagna or a sacred ritual cannot be performed. It is also called as Brahmasuthram.

In Telugu it is called as Jandhyam, in Tamil it is Poonal, while in Kannada it is called as Janivara. In English it is called sacred thread.

Yagno-pavita means purified 'thread of sacrifice' that symbolizes the sacrifice of ego, anger & selfishness.

➡ **Who should wear Yagnopaveetham?**

Among the Varnas, Brahmana, Kshatriya, Vysya men who is a dwija can wear Yagnopaveetham. They should start wearing from the day they are initiated into the Gayathri Manthra through a ceremony called Upanayana.

➡ **How many Yagnopaveethas one should wear?**

A Brahmachari (unmarried person) should wear only one Yagnopaveetham that has three strands.

A Grihastha (married person) should wear two such Yagnopaveethas.

It is in practice to wear three Yagnopaveethas by a Grihastha, the third one that acts as an Uttareeyam (upper dhoti). There is also a sampradaya to wear four, as the fourth one is meant for donating to someone in case of exigency.

➡ **What should be its length?**

When we wear, the length of Yagnopaveetham should come up to the navel level and it should be neither above nor below the navel. It is said that if it is below the navel it will lead to the loss of power of penance and if it is above the navel it is Ayuksheena. Manu Smruthi says that the portion below the navel is impure.

नाभेरूर्ध्वं मनायुष्य मधोनाभेस्तपक्षयम्
तस्मान्नाभिसमं कुर्यादुपवीतं विचक्षणम्
पृष्टवंशेचनाभ्यांच धृतं यद्विंदते कटिम्

तधार्यमुपवीतं स्यान्नातिलंबं नचोच्छ्रितम्
सिद्धार्थफलमानेन धार्यं स्यादुपवीतकम्

If the yagnopaveetham is below the navel it is Aaayu Ksheena (Longevity will decline) and if it is above the navel the penance made will perish. One should wear the Yagnopaveetham touching his navel not below and not above.

(Ref. Dharma-Sindhu)

➡ **What should be the posture of Yagnopaveetham?**

Generally, we come across three postures of wearing Yagnopaveetham.

One is Upavita where the Yagnopaveetham is worn over the left shoulder and under the right arm. This posture is used for performing auspicious ceremonies and sacred rituals related to Gods. This is called Savya position. Under normal circumstances Yagnopaveetham should always be in Savya position.

Second one is Praachinavita where, Yagnopaveetham is worn above the right shoulder and under the left arm. This position is used while performing sacred rites to the Forefathers (Pitru Karya). This is called Apasavya position.

When Yagnopaveetham is worn around the neck and over the chest in maalakara (like a garland) and is held with both thumbs in the region of the heart and above the navel, it is Nivita. This form is used during Rishi tharpana, sexual intercourse, answering nature calls, while carrying a corpse etc.

One would have also observed devout tie their Yagnopaveetham tightly to the right ear/left ear accordingly while attending nature calls. It is to maintain the sanctity of Yagnopaveetha. While it is to protect the sacred thread from

becoming soiled during the course of attending nature calls, there is also a health significance involved in it.

➡ **yAgnopAveEthaM naVatHantHu nirMithAm**

(Composition)

Yagnopaveetham is made up of nine layers (tAntu) of woven cotton thread spun and twisted. Length of the thread used for making Yagnopaveetham as per scripts should be 96 breadths of four fingers measured by one's own hand. Thickness of the thread should be of a mustard seed size.

➡ **Arithmetic of number "96"**

Gayathri Manthra has 24 syllables and when it is added together from four Vedas it becomes 96 (24 x 4) that gives the power or eligibility to the Dwija to perform Yagna or Yagas and to recite Gayathri Manthra.

Four fingers represent four states of consciousness, namely waking (jāgrat), dreaming (svapna), and deep sleep (suṣupti), a man experiences from time to time.

There is another arithmetic to this number, that is, human body comprises of 25 elements, made up of three Gunas (Sattwa, Rajo, Tamo). We have 16 thithis in the calendar, 27 Stars in the Almanac, 4 Vedas, 6 Ruthus in three Seasons (summer, winter and monsoon), and 12 months. When all these are added together (25+3+16+27+4+6 +3+12) it comes to 96. It is said that human life rotates around these elements.

These nine layers represent nine devathas who are the presiding deities of Yagnopaveetham;

In ancient days the three Varnas were using Gold (Brahmin); Silver (Kshatriya); and Copper (Vysya) Yagnopaveetha; in subsequent times changed to Cotton (Brahmin); Silk

(Kshatriya); and Linen (Vysya); current times we find all using only Cotton made Yagnopaveetha;

➡ **Who are the Presiding Deities of Yagnopaveetham?**

- Omkara (Pranava),
- Agni,
- Naaga,
- Soma,
- Pithru Devathas,
- Prajapathi,
- Vayu,
- Surya and
- Vishve Devathas
- are the Presiding Deities of Yagnopaveetham.

➡ **What is Brahma Granthi?**

➡ **What is the significance of three strands?**

The knot with which the three strands are tied together is called Brahma Granthi that signifies ParaBrahma (Pranava) who is Sakala Veda Swaroopa.

Though it is prescribed to have knots equivalent to the number of Pravara in one's gothra, in practice we find only one knot for the Yagnopaveetham. It is the triple stranded sacrificial strand of thread joined by a knot called Brahmagranthi.

There are several interpretations about the three strands of Yagnopaveetham. It symbolizes,

Three trinal Lords [Brahma Vishnu, Shiva) and when tied together it becomes ParaBrahma the supreme God Vishnu the Hari Sarvottama;

Represents the three Vedas (Rug-Yajur-Saama);

the three worlds (Bhu-Bhuvar- Svar) - "TribHuvana VapUsham VisHnumeEsham NamaAmi".

It is also interpreted as, three strands representing Ida, Pingala and Sushumna nadi through which the Kundalini energy manifests as prana and consciousness.

The three strands also indicate that one who wears it should have a triple control over his mind, speech and body (thought, word and deed);

Three strands also represent three Tattvas (qualities) viz. Sattwa-Rajo-Thamo.

The three strands remind the wearer that he has to pay off the three debts (Runas) he owes to the ancient seers, ancestors and to the God, viz. Deva, Rushi, Pithru Runa.

It reminds the wearer his kartavya > thrikala Sandhyavandana.

➡ **When to Change the Yagnopaveetham?**

When once a person starts wearing Yagnopaveetham under normal circumstances it should not be removed and should be worn always (24 hours-365 days). It is like a married woman wearing a Mangala-Suthra forever. But in practice it is not possible to wear the same Yagnopaveetham permanently.

Due to wear and tear, it may get soiled or worn out or gets broken and needs to be changed. One should not wear a broken or worn out Yagnopaveetham.

Apart from this it should be changed under the following circumstances...

Once in a year on the day of Upakarma;

Whenever there is Jataasoucha or Mruthaasoucha (birth/death in the family) after completion of the stipulated period of asoucha;

Whenever one visits the Cremation Ground or touches a Corpse;

Whenever one happens to touch a woman during menstruation;

Whenever the threads of Yagnopaveetham are severed or it is soiled or worn out;

Whenever one attends 10th day ceremony and gives Dharmodaka.

Whenever there is a need to change Yagnopaveetham it should not be removed recklessly. First wear the new one and then remove the worn out as per the laid down procedure.

Yagnopaveetha Dhaarana Vidhi (ref. Annexure).

→ **WHY SHOULD ONE WEAR YAGNOPAVEETHA?**

→ **WHAT ARE ITS MERITS?**

Nobody is entitled to perform any samskAra without having gone through the yajnOpaveeta samskAra according to ManusmRuti. One must undergo yajnOpaveeta samskAra before vivAha (wedding) samskAra. Similarly, shraddha karma is not valid unless the kartRu has first undergone the yajnOpaveeta samskAra.

The yajnOpaveeta is said to have been created by Sri chaturmukha brahma himself for this very purpose.

**brahmAgrE kalpayAmAsa vEdArhAnAmanuttamam
yEnAmsE dhRutamAtrENa brahmasUtrENa tE dvijAH
bhavaMti brAhmaNa nAma vEdArhAshcha trayastviH ||**

**यज्ञोपवीतम् परमम् पवित्रम् प्रजापतेर्यत्सहजम् पुरस्तात्
आयुष्यमग्र्यम् प्रतिमुञ्च शुभ्रम् यज्ञोपवीतम् बलमस्तु तेजः**

యజ్ఞోపవీతమ్ పరమమ్ పవిత్రమ్ ప్రజాపతేయత్సహజమ్ పురస్తాత్
ఆయుష్యమగ్ర్యమ్ ప్రతిముంచ శుభ్రమ్ యజ్ఞోపవీతమ్ బలమస్తు తేజః

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yajñopavītam paramam pavitram prajāpateryatsahajam purastāt

āyusyamagryam pratimumca śubhram yajñopavītam balamastu teja:

Emanated from Prajapathi in the beginning, above sloka describes the sanctity, spirituality and sacredness of Yagnopaveetham and its benefits. It says,

- Yagnopaveetham is the best among those that purify;
- the one that has emerged along with Brahma (Prajapathi) at the time of creation;
- that which bestows life (longevity) and prominence;
- the one that is sacred, clean and unsoiled; and
- the one which confers on to the wearer both knowledge and power.

By wearing Yagnopaveetham one gets purified both externally and internally.

By wearing Yagnopaveetham one gets the eligibility to perform spiritual and sacred rituals (Srutha/Smārtha Karmas) as prescribed in Vedas for his Varna. Sacred rituals performed by wearing Yagnopaveetham give good results.

yaj~jAkhyāH paramAtmAya uchyate chaiva hotRubhiH
upaveetaM tato AsedyaM tasmAdyaj~jopaveetikam ||

The thread that gives the eligibility to perform yajna kAryas is the yajnopaveeta.

It is a prerequisite for learning Veda. It is a passport to obtain Vedic education.

It gives power and authority to pursue one's spiritual path.

Wearing Yagnopaveetha is one of the important Vedic samskaara.

**! Vinayagnopaveethenaa Bhojanam Kurthe Dwijam
Ajamootherapureersheha Rethassevanamevacha !!**

One should not attend to nature calls, eat food, and participate in sensual pleasures without Yagnopaveetham.

The Vedic link that a child loses when the umbilical cord is cut is re-established in the form of Yagnopaveetham. In other words, Yagnopaveetham serves as an umbilical cord that connects him not just his immediate parents not just the three generations but the entire tree of generations and the Rishi on whose root the whole tree flourished.

It is not something that is worn for the world to know. It is for the realization of Brahman within. One who wears Yagnopaveetham should do justice to its sanctity and significance.

Yagnopaveetha is not an ornamental piece or a mere symbol to identify a community; it has sanctity of its own. One has to qualify himself for wearing it not by birth alone, but also by practice viz. Nithya Karma, Sandhyavandana, following the path of Sanatana Dharma and remaining free from ego, avarice, anger and pride.



Annexure

Apart from Upakarma, the need to change Yagnopaveetham arises time and again on several occasions during the course of one's religious/spiritual life. Hence, it is imperative to know...

What is Yagnopaveetha SamskaAra?

How to wear a new Yagnopavetham?

How to remove old Yagnopaveetham?

One should not wear Yagnopaveetha brought from a shop directly without performing proper samskaara/Pooja to the new one that includes,

- Guru Vandana,
- Vighneswara Praarthana,
- Aachamana,
- Pranayaama and
- Sankalpa.

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water by reciting Gaayathri manthra.

Smear Turmeric powder and Kunkuma to the new Yagnopaveetham.

- Jalaabhimanthranam;
- Praana-Pratishta;
- Invocation of the Presiding Deities of Brahma Granthi (Brahma, Vishnu and Rudra)
- Invocation of the Presiding Deities of Navathanthu...
 - Omkaara,
 - Agni,
 - NaAga,

- Soma,
 - Pithru Devathas,
 - Prajapathi,
 - Vaayu,
 - Surya and
 - Vishve-Devathas
- Invocation of Vedas (Rug-Yajur-Saama)
- Bhagawad Chintana...
- Savithrunaamaka Naaraayana
 - Vaamana Roopi Bhagavantha

➤ **How many Yagnopaveethas one should wear?**

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It is in practice to wear three Yagnopaveethas by a Grihastha, the third one that acts as an Uttareeyam (upper dhoti).

There is also a sampradaya to wear four, as the fourth one is meant for donating to someone in case of exigency.

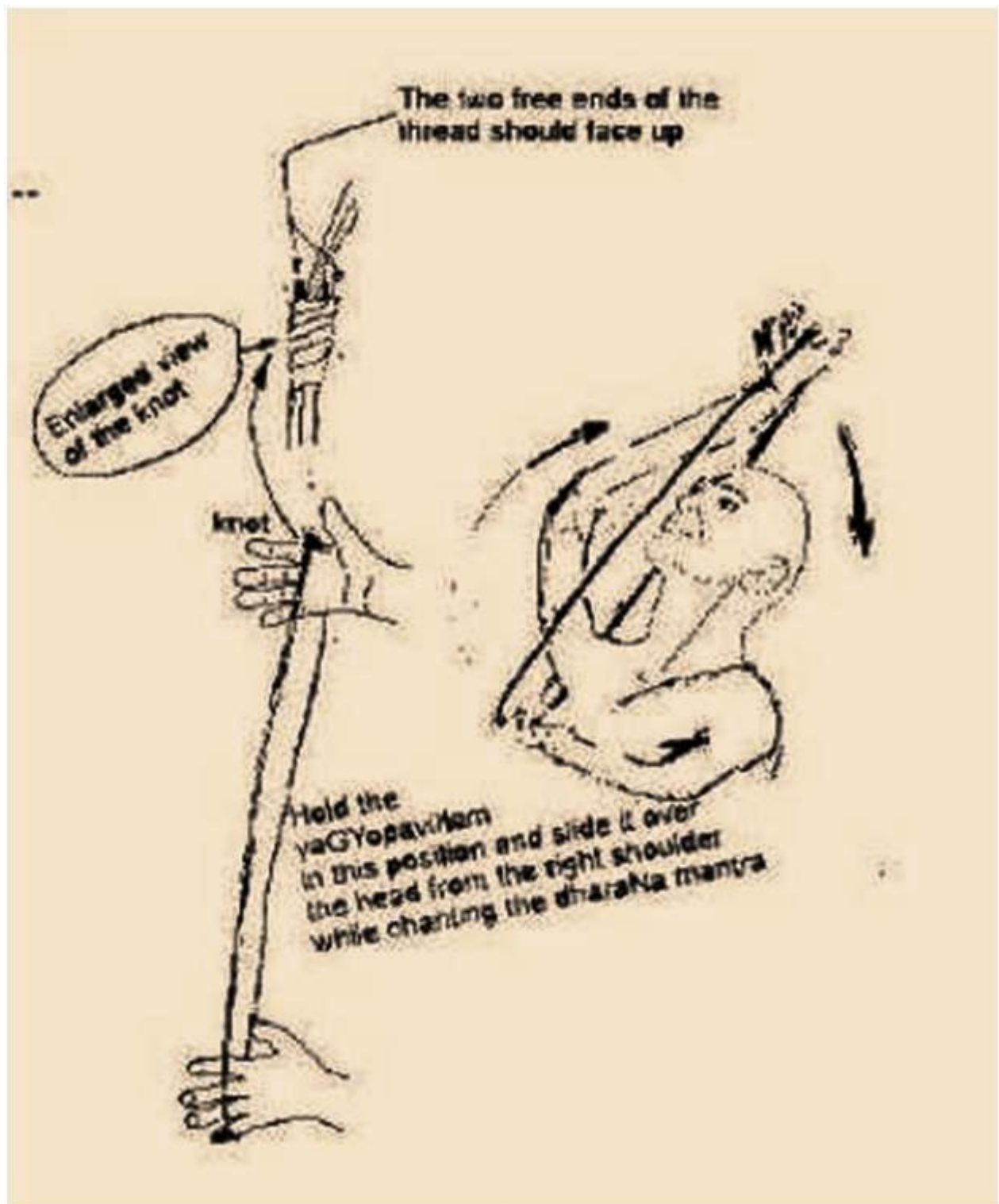
➤ **How to wear new Yagnopaveetham?**

Wear Yagnopaveetham one by one according to the eligibility (Bachelor/Grihastha) reciting relevant sankalpa and Yagnopaveetha dhaarana manthra every time.

Every time Aachamana should be performed and Gayathri manthra should be recited ten times.

While wearing new Yagnopaveetham it should be held by both hands with the knot in the Yagnopaveetham being held above by the right hand facing upwards;

When it is worn Yagnopaveetham should be in Savya position over the left shoulder and under the right arm.



➤ How to remove old Yagnopaveetham?

Old and worn out Yagnopaveetham should not be removed from above the neck. It should be removed from below the navel without touching the feet.

Old Yagnopaveetham should be removed by reciting the Visarjana manthra after performing at least Dasa Gayathri.

Old Yagnopaveetham should be dropped into water or on a Tree and should not be thrown into garbage. Followed by...

- Abhivaadana
- Samarpana
- Sri Krushnaarpanamasthu
- Hari Sarvottama - Vaayu Jeevottama
- nAham kartA hariH kArta

One should wear Pavithra (Dharba/Gold/Silver/Pancha-Loha while performing the procedure.

YagNopAveEtha DhaArana VidHi

(Typical example with sloka/manthras as per Madhva Sampradaya)

JnaAnaAnandaMayam DevAm NirMala SpHatikaAkrutHim
AadhaAram SarVa VidyaAnaaM HayagreEvamUpaAsmaHey

Vyaasam Vasishhta Naptaaram Shakteh Pautramakalmasham
Paraasharaatmajam Vande Shukataatam Taponidhim

VyasaAya Vishnu Roopaaya Vyaasa Roopaaya Vishnave
Namo Vai Brahma Nidhaye Vaasishtaaya Namo Namah

KrishnaDvaipayanam Vyaasam sarvalokahite ratam
VedaabjaBhaskaram Vande Samadhinilayam Munim

Guru PraArthana - Sri Gurubhyo Namaha!

brahmaantaa guravaH sAkShAt iShTaM daivaM shriyaH patiH |
AchAryAH shrImad AchAryAH santu me janma janmani |

abhramaM bhaN^garahitaM ajaDaM vimalaM sadA |
AnandatIrthaM atulaM bhaje tApatrayApaham.h ||

Poojyaaya Raghavendraya satyadharmaratayacha
Bhajataam kalpavrikshaaya namataam kamadhenave

Aapaadamouli paryantam Guruunaam aakrtiim smaret
Tena vighnaah pranasyamti siddhyanticha manorathaah!

Vighneshwara Prarthana

Vakratunda Mahakaaya Suryakoti Samaprabha
Nirvighnam KuruMey Deva SarvaKaaryeshu Sarvada

Suklaambaradharam Vishnum SasiVarnam Chathurbhujam
PrasannaVadanam Dhyaayet Sarva Vighnopashaanthaye

Aachamanam

- Om! Kesavaya Swaaha
- Om! Narayanaya Swaaha
- Om! Madhavaya Swaaha
- Govindaya Namaha
- Vishnave Namaha
- Madhusudhanaya Namaha
- Thrivikramaya Namaha
- Vaamanaya Namaha
- Sridharaya Namaha
- Hrusheekesaya Namaha
- Padmanabhaya Namaha
- Damodaraya Namaha
- Sankarshanaya Namaha
- Vasudevaya Namaha
- Pradhyumnaya Namaha
- Aniruddhaya Namaha
- Purushothamaya Namaha
- Adhokshajaya Namaha
- Narasimhaya Namaha

- Achyutaya Namaha
- Janardhanaya Namaha
- Upendraya Namaha
- Haraye Namaha
- Sri Krishnaya Namaha

Praanayaama

Pranavasya Parambrahma Rushih: Paramaatmaa Devataa!

Daivi Gaayathri Chhandah: Praanaayaamey Viniyogah:

Om Bhuh: Om Bhuvah: Om Svah: Om Mahah:

Om Janah: Om thapah: Om Sathyam:

Om TAT-SAVITUR-VARENYAM

BHARGO DEVASYA DHEEMAHI

DHIYO YO NAH PRACHODAYAAT

Om aapojyothi rasoAmrutham

Brahmah Bhurbhuvahsvaroum

SANKALAPA

Sri Govinda - Govinda!

Shubhe Shobana muhurthe,

Sri MahaVishnorAagnaaya, Pravarthamanasya,

Aadya Bramhane, Dwiteeya Parardhe,

Sri Swetha Varaaha Kalpe, Vaivaswatha Manvanthare,

Ashtaavimshatitamey Kaliyuge, Kali Prathama Charane,

Jambudweepe, Meror Dakshina bhage, Bharatavarshe,

Bharatha Khande, Bauddhavathare, Salivaahanasakhe,

Dandakaaranya Godaavaryah: Dakshina theerey,

Ramakshethrey,

SwaGruhey/Shobana Gruhey/..... Sannidhau
Asmin Varthamane, Vyavahaarike, Chaandramaanena,
(.....) Sanvastare, (.....) Aayane, (.....) Ruthau,
(.....) Maase, (....) Pakshe, (.....) Thithau,
..... Vaasare, (....) Nakshatre, Subha Yoge, Subha Karane,
Evam guna visheshana visistaayaam, Subha thithau;
..... Gothrothpanna Sarma namadheyasya
Mama, Shroutha smaartha vidhi vihitha nithya karma,
Sadaachaara anushtana, yogyathasiddhyartham,
Brahma tejobhivrudhyartham, [JaataAsoucha/MrithaAsoucha
dosha praayaschittartham]
Sri Bharathee Ramana Mukhya Praananthargatha,
Sri Lakshmi Narayana Preranaaya,
Sri Lakshmi Narayana/Sri Vedavyaasa Preethyartham,
Noothana Yagnopaveetha Dhaaranam karishye!

Yagnopaveetha Samskara

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water by reciting Gaayathri manthra. Smear Turmeric powder and Kunkuma to the Yagnopaveetham.

Jalaabhimanthranam

Sprinkle water (Prokshana) with the following manthra...

OM AAPO HISHTAA MAYOBHUVAH:

THAA NA UURJEY DADHATANAH:

MAHERANAAYA CHAKSHASE

YO VAH SHIVATAMO RASAH:

TASYA BHAAJAYATE HANAH:

USHATEERAVA MAATARAH:

TASMAA AaRANGAMAM VAH:

YASYA-KSHAYAYA JINVATAH:

AAPOJANAA YATHAA CHA NAH:

Praana Pratishta

Om Asuneethey punarasmaasu chakshu punah:

Praanamihanodehi bhogam

Jhyokk pasyyema suryamuchharantha

Manumathey mrulayaa nah: swastih

Ithi praana pratishtaapanam kruthva...

Om! Namo! Naaraayanaaya Om! (Recite eight times)

Invocation of Presiding Deities of Yagnopaveetha

Brahma, Vishnu and Rudra (Presiding Deities of Brahma Granthi)

Brahma

Om! Brahmaja Gnaanam Prathamam Purasthaad

Viseemathah: suruchoVena Aavah:

Sabhudnyaa upamaa asya vishtaassathascha

Yonimasatascha vivah:

Om! Vedaatmanaaya Vidmahe

Hiranya Garbhaaya Dheemahee

Thanno Brahma Prachodayaat

Rudra

Om! Thryambakam Yajamahe Sugandhim Pushtivardhanam

Urvarukamiva Bhandanaath Mruthyormuksheeya Mamruthath

Om! Tatpurushaaya Vidmahe
Mahaadevaaya Dheemahee
Thanno Rudra Prachodayaat

Vishnu

Om! Idam vishNurvichakrame
Tredhaa nidadhe padam
SamooDdamasya paam surey

naAraAyaNaAya paripUurNaguNaArNavaAya
vishvodayasthithilayonniyatipradaAya |
j~nAanapradaAya vibudhAasurasaukhyaduHkha
satkAaraNaAya vitataAya namo namaste ||

Naaraayanaaya Vidmahe
Vaasudevaaya Dheemahee
Thanno Vishnu Prachodayaat

Invocation of the Presiding Deities of Navathanthu

- Prathamatantou Omkaaram Aavaahayaami
- Dviteeyatantou Agnim Aavaahayaami
- Truteeyatantou Naagaan Aavaahayaami
- Chaturtatantou Somam Aavaahayaami
- Panchamatantou Pitrun Aavaahayaami
- Shashtatantou Prajaapatim Aavaahayaami
- Saptamatantou Vaayum Aavaahayaami
- Ashtamatantou Suryam Aavaahayaami
- Navamatantou Vishvedevaan Aavaahayaami

Invocation of Vedas

- Prathamadorake Rugvedam Aavaahayaami
- Dviteeyadorake Yajurvedam Aavaahayaami
- Truteeyadorake Saamavedam Aavaahayaami

Invocation of VaAmana

ajina daMDa kamaMDala meKaIA ruchira pAvana vAmana
mUrtaye |

mita jagattritayAya jitAraye nigama vAkpaTave vaTave namaH
||

Sun God (Savithrunaamaka Narayana)

Dhyeyah: sadaa Savithrumandala Madhyavarthee

Naaraayanah: Sarasijaasana Sannivishtah:

Keyuuravaan Makarakundalavaan Kireeti

Haari HiranmayaVapuh: dhrutaShankhaChakrah:

Om! udutyam jaatavedasam devam vahanti ketavah
drushe vishvaaya Sooryam

(With above manthra, Yagnopaveetham should be shown to the
Sun God).

Yagnopaveetha DhaArana

Yagnopaveetham Ithi manthrasya

Parabrahma Rishih (Touch forehead)

Trishtup chandah (touch below nose)

Paramathma devatha (touch the chest)

Yagnopaveetha dhaarane viniyogah:

Wear Yagnopaveetham one by one reciting the following
manthra three times.

While wearing Yagnopaveetham it should be held by both
hands, the knot in the Yagnopaveetham being held above by
the right hand facing upwards.

Yagnopaveetha dharana Manthra

Yagnopaveetham paramam pavithram
Prajapatheryassahajam purasthath
Aayushyamagryam prathimuncha shubram
Yagnopaveetham balamasthuthajah

In case of a Brahmachari only one Yagnopaveetham (triple stranded) is prescribed, whereas for a Grihastha three or four according to sampradaya.

While wearing subsequent Yagnopaveethams the following sankalpa manthra should be recited along with the Yagnopaveetha dhaarana manthra as said above.

Second one:

Mama Grihasthaasrama yogyatha siddhyartham dwiteeya
Yagnopaveetha dhaaranam karishye

Third one:

Uttareeyartham thrutheeya Yagnopaveetha dhaaranam
karishye;

Fourth one:

DaAnartham Chaturtha Yagnopaveetha dhaaranam karishye;
Yagnopaveethams should be worn one by one as said above
and every time Aachamanam should be performed and
Gayathri should be recited.

Yagnopaveetha Visarjana

Remove the old Yagnopaveetham after performing
Aachamanam and at least reciting Dasa Gayathri.

It should be removed from below the navel by reciting the
Visarjana manthra.

Yagnopaveetha Visarjana Manthra

Upaveetham Bhinna thanthum jeernam
Kasmala dooshitham, Visrujaamijale
Brahmanvarcho dheergayurasthu mey

Old Yagnopaveetham should be dropped into water or on a
Tree and should not be thrown into garbage.

Abhivaadana (Pravara Uchhaara)

Chatuh:Saagara paryantham Gobraahmanebhyah:

Subham bhavatu..... (Gothra uchhaara)

Triyaarusheya Pravaraanvita Gothrothpanna

..... Sarma naamadheyasya Ahambho Abhivaadaye...

Aachamanam: Perform Aachamanam again,

Samarpana

Yasya smrithya cha naamokthya thapaha pooja kriyadhishu
nyunam sampoornatham yaathi sadhyo vande thamachyutham
manthraheenam kriyaheenam bhakthiheenam Ramaapathey
yathkrutham thu maya deva paripoornam thadhasthu mey

Anena Yagnopaveetha dhaaranena bhagavaan Sri Bharathi
Ramana mukhyapraanathargatha Sri Lakshminarayana
preranaya,

Sri Lakshminaaraayna preethyartham

Supreetho varadho bhavathu

Sri Krushnaarpanamasthu

Kaayena vaacha manasendri yairvaa

Buddhyaatmanaa vaa prakrite swabhavath

Karomi yadyat sakalam parasmai

Naarayanayethi samarpayaami

Achyuthaaya namah: Anantaaya Namah: Govindaaya Namah:

Ps:

By and large while the procedure remains same there could be difference in slokas which may be followed as per sampradaya. Words mentioned within brackets in Sankalpa sloka may change according to the date, time and occasion of changing the Yagnopaveetham.

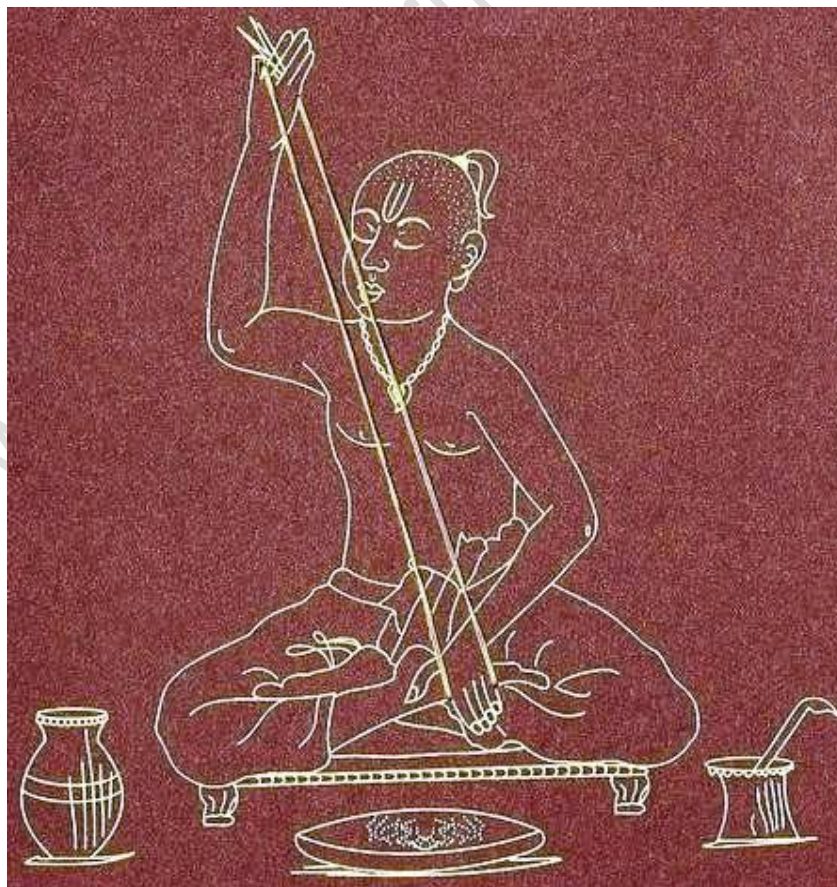
'nAham kartA hariH kartA'

Hari Sarvottama - Vaayu Jeevottama

Sri GuruRaajoVijayate

Compiled/composed by bhargavasarma

(nirikhi krishna bhagavan)



ಗಾಯತ್ರೀಮಂತ್ರ ಪ್ರತಿಪಾದ್ಯ ಶ್ರೀನಾರಾಯಣ ರೂಪ

ಓಂ | ಭೂರ್ಭುವಃಸ್ವಃ | ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ | ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ | ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್ ||



ಧ್ಯೇಯಃ ಸದಾ ಸವಿತ್ಯಮಂಡಲಮಧ್ಯವರ್ತೀ
ನಾರಾಯಣಃ ಸರಸಿಜಾಸನಸನ್ನಿವಿಷ್ಟಃ
ಕೇಯೂರವಾನ್ ಮಕರಕುಂಡಲವಾನ್ ಕಿರೀಟೀ
ಹಾಲೀ ಹಿರಣ್ಮಯವಪುರ್ಧ್ಯತಲಂಖಜಕ್ರಃ





ಧೇಯಃ ಸದಾ ಸವಿತ್ಯಮಂಡಲ ಮಧ್ಯವರ್ತಿಃ ನಾರಾಯಣಃ

